THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Therefore we are buried with him by baptism unto death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (ROMANS 6: 4).

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NINETY-THIRD ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(Continued from page 308.)

WHEN President Heber J. Grant announced the opening song at the fourth session of conference promptly at 2 o'clock Saturday afternoon, April 7th, the tabernacle was filled beyond its seating capacity.

The Provo tabernacle choir sang, "Hail Glorious Dawn," accompanied on the organ by Professor John J. McClellan, tabernacle organist. The opening prayer was by Elder J. H. Dean. The second song, also by the choir from Provo, was, "O Holy Father."

President Rudger Clawson was the first speaker. He referred to the faith-promoting addresses that had been made during previous sessions of the conference, and avowed that no more important principle had been dwelt upon than that of revelation. It would be difficult, he said, to think of the Church of God on earth without revelation. God made known in the beginning to Adam that He is a Being in whose image man was created. Even after Adam was shut out from the presence of the Father, an angel was sent to communicate to him the will of the Lord.

So also, said President Clawson, the Lord appeared to Abraham, who desired always to walk in righteousness, and to keep the instructions of the Father. Abraham became the father of many nations, holding the priesthood that is without beginning and without end.

President Clawson read the word of the Lord spoken to Abraham face to face. Abraham obtained the Priesthood, and great and mighty blessings were conferred upon him. The Lord renewed upon Isaac the promises given to Abraham, and this came through revelation.

President Clawson cited also the revelations given to Jacob, mentioning the dream wherein he saw the ladder ascending to heaven. All these blessings came to these three great patriarchs through the power of revelation.

And so it was with Moses. God revealed His mind and will to him, and by means of revelation Moses received the will of the Lord in bringing the children of Israel out of the bondage of Egypt. The Lord spoke to Moses on Mt. Sinai. Thus it was with the prophets: Isaiah, Jeremiah—all of them—they were seers and prophets, and received the revelation of God's mind and will. The ancient revelator said: "Surely the Lord God will do nothing but he revealeth his secrets to his servants the prophets." An astounding statement, said President Clawson, and in face of it men say that God no longer reveals his mind and will to his children! It's preposterous, the speaker said, to assume that God will and does no longer reveal himself to mankind.

If the Old Testament is replete with proof that God is a being who reveals Himself to His children, so also is the New Testament, said President Clawson; and he recalled the answer of Peter when Christ asked: "Whom do men say that I, the Son of man am?" and the next question: "Whom say ye that I am?" Peter replied: "Thou art the Christ, the Son of the living God." That was revelation, the spirit of revelation, for the Savior said: "Flesh and blood hath not revealed this unto thee," and "Upon this rock"—the rock of revelation—"I will build my church."

So it is in this day, said President Clawson. The Lord has revealed himself to his people; both God the Eternal Father and His Son Jesus Christ appeared to Joseph Smith the prophet. The speaker referred to various revealed principles of the gospel, mentioning especially the revelation concerning the eternity of the marriage covenant, and attested that revelation is essential to the Church and Kingdom of God.

The first speaker following President Rudger Clawson at the Saturday afternoon session of the conference was President Uriah G. Miller of Cottonwood stake. He referred to the teachings of the Master, "Love thine enemies," and commended to the saints kindness, brotherly love, and charity. One of the great thoughts in his ministry, he said, is whether or not he can inculcate in the lives of those with whom he is associated love, forbearance, charity, and brotherly love. The next speaker was President Alonzo A. Hinckley, of Deseret stake. He said that in all his years—a lifetime—in the Church he has never looked upon the face of any of the Church authorities with other than a feeling of reverence. This, he said, he believes he inherited from his father and mother, pioneers from old Cove Fort. He said his father never failed in his prayers to sustain the President of the Church and all the general Church authorities. It is a delight, President

Hinckley said, to hear his children pray to the Lord to bless President Heber J. Grant and the other general authorities.

A solo, "Lovely Zion," was sung by Mrs. J. E. Stein, of Provo, with chorus accompaniment by the Provo Tabernacle choir.

Elder George Albert Smith, the next speaker, said this is a time when men are running to and fro and appear to be seeking anything but the word of the Lord. It seems to be the spirit of the times, he said, to have "something different," and so, many experiments are being tried, many of them disastrous to the welfare of mankind.

It is the purpose of the Lord that man be happy, and He provides that he shall be if he have faith in Him. It was faith that led Noah to build the ark, and it was lack of faith that was the cause of all others being swept off by the deluge. And so the speaker cited other instances of faith—the case of Lot, of Daniel in the lions' den, of the children of Israel crossing the Red Sea. He spoke of the faith of Jared and of Lehi in coming to this continent, and avowed that in every instance faith in God has resulted in the true happiness of man, and lack of faith in disaster. It was by faith, he said, that the boy Joseph Smith sought the Lord in prayer, and he drew the lesson of how this boy by faith was able to speak face to face with God the Father and His Son Jesus Christ; of how he brought forth the Book of Mormon, and organized God's kingdom on earth—all by faith. And it was by faith that those who stood around him and accepted his message were enabled to withstand temptation and resist the onslaught of the evil one. By the thousands servants of the Lord since that day have proclaimed the true Gospel to the nations of the earth, and the Gospel is the only panacea that will be of avail against the evils and problems with which the world is confronted.

This is a wonderful age, Elder Smith said, but the world lacks the faith in God that will solve its difficulties. And it is the duty of Latter-day Saints to declare this faith to the world. Let not members of this Church think that when they have attended a religious service on the Sabbath day they are then free to go to a baseball game or to a theatre, said Elder Smith. If they continue to do this the Spirit of the Lord and faith in Him will be withdrawn from them. He pleaded for faith around the hearthstone and at the fireside, and exhorted parents to teach their children this faith and to honor their parents. Let the saints resist evil with all their hearts, said Elder Smith, and set to the world an example that will preach the Gospel as it has never been preached before; that the children of men may be turned from the error of their ways and have faith in the living God.

The next speaker was President Owen Bennion, of Duchesne stake. He said he would that every mother could say to her son: "Consider the ways of your father, and pattern after him," and that every father could say to his daughter: "Consider the ways

of your mother; follow in her footsteps." How many parents can say these things? If they cannot, the parents are not living the teachings of the Gospel.

Following, President John M. Knight, of the Western States mission and of the Ensign stake, said the revelation given to Joseph Smith was a greater vision from a loftier Sinai, for it gave to the world a knowledge of God at a time when the world knew not God. He said men to-day are teaching that the stories of the Old Testament and the assertion that Jesus was the only begotten Son of God, the Eternal Father, are fables. Thankful he is, said President Knight, that the word of the Lord has been revealed, that a new witness has been raised up to him, and that the Latter-day Saints have this knowledge.

President Joseph W. McMurrin, of the California mission and the First Council of Seventies, was the last speaker. He said the work of the Lord is progressing in the California mission, and he referred to the recent organization of the Los Angeles stake of Zion. He said he believes this move will result in a decided impetus to the work of the Lord in that section.

The Provo choir sang, "The Lord is Great," and the congregation sang the "Doxology." The closing prayer was by Elder George Bowles.

(TO BE CONTINUED.)

IF MORMONISM WERE UNIVERSALLY PRACTICED.

THOMAS W. BROOKBANK.

ASSAILANTS of several of the standard works of this Church—among which is the Book of Mormon—on one alleged good ground or another, are not few in number. The claims of the "Mormon" people that these books contain inspired communications from God are scoffed at by these self-appointed prophets of the Lord, who tell us, with all possible assurance, what He is *not* going to do in this enlightened period of man's history. However, the books in mind are here among us, and their origin is to be accounted for in some way, and a reason for their existence assigned.

The world must accept our claims that they are books which have come directly or indirectly from the hand of the Lord, or take an honest appeal to their contents to have them accepted on the strength of an impartial judgment as being either worthy of a divine source or condemned as dishonoring to God, dangerous to morality, and a foe to the best type of civilization in any age of the world's history. In the latter case their origin must be assigned to authors who belong to the basest classes of humanity. There is no neutral ground that can be occupied by either party in this controversy. Either these standard Church works have an ultimate divine origin, or they are the product of satanic

inspiration. That is merely a statement of the respective positions occupied by the friends or enemies of this work.

Now, although nearly a hundred years have witnessed a practical application of the principles of these books in the lives of hundreds of thousands of men and women, who are the peers of the most upright and righteous people that are numbered among the Christian sects of the world, that fact counts for nought in the efforts which our opponents are making, honestly, they allege, to arrive at the truth or falsity of "Mormonism" or its claims.

A manufacturer of farming implements—a harvester, for instance—who allows the machine to be put to all kinds of proper tests, in all kinds of weather, working on fields indifferently rough or plain, sandy or rocky, for years under the closest scrutiny of a prospective buyer, has not a particle of fear in his heart that he is not offering a machine which, for strength, durability, and adaptability to do its work successfully, cannot be excelled by any other make of harvester. And who that witnesses such practical tests would presume to say that the machine is not a good one, or has not been built by an honest manufacturer—that consequently his factory should be razed to the ground? Who that has witnessed such tests worked out with unequalled efficiency for scores of years could, by denouncements of competing manufacturers, be made to believe that the tested machine is a cheat and worthless, while the competitors have far better ones for sale? Who could fail to think under such circumstances that the loudness and vigor with which they denounce it as a cheat is inspired by fear that, because of its really extra good qualities, they would be sure to lose some of the business that they would like to have fall into their own hands?

The results of the practical test of "Mormon" principles for scores of years are not only within the view of the friends of this work, but they are subject to the scrutiny and sight of our most bitter opponents and calumniators. Now, even supposing that the standard works of this Church are not inspired of God, we still find that the practice of the principles which they teach would conduce perfectly to the peace, prosperity, and well-being of our race. For example, if a heathen who never heard of Christ and His commandments truly loved his neighbor and all his fellowmen, the effect upon him and them and their mutual relations would be as beneficial as though he had been commanded by a voice from heaven bidding him love and do good to all mankind; and thus one might go the whole round of principles and precepts which these books contain, and find that the *practice* of them would tend to promote the peace, welfare, and safety of the whole human family.

Let them be divine or human in origin, their teachings are the foes of every evil that afflicts humanity; and every evil with

which we have to struggle in this life to attain a righteous standard of conduct is a foe to those same teachings. It follows with the logic of truth that the man or woman who allies himself or herself with the "Mormon" cause takes a stand with that which is good and only good, while those who oppose and combat our cause are on the side of evils which are the foes of all that is good or tends to good in this world. If the principles which it proclaims were universally practiced:

Property rights would be everywhere respected. Locks and safes, vaults, guards, and chains could be dispensed with.

There would be no false witness borne against any person. Falsehood and lyings would cease.

No assassinations would be perpetrated. No countries would be "Belgianized"; there would be no preying of the strong upon the weak. Enmities and hatreds among nations would cease. Mighty armies, trained to slaughter most in the briefest possible time, could be disbanded. Universal peace would prevail.

Strifes of parties and factions would be unknown.

Gambling dens would cease to exist. No houses of ill fame, whose inmates yearly drop by multitudes into dishonored and forgotten graves, could be found. No saloons would exist in all the land. No mothers' hearts would be broken by sottish husbands and sons, nor would children be robbed of food and clothing by the demon of intemperence. Jails and penetentaries would be things of the past. Police forces everywhere could be dismissed. Women could go the length and breadth of the land, unattended, without fear of molestation.

With plenty abounding the world over, poverty would be a thing of the past. But no covetousness, with its attendant evils, could exist. No trusts to rob the poor would be organized. Wages of workmen would be promptly paid. There would be no strikes, as there would be no slavery of mind or body. No distinctions of classes on account of wealth could prevail.

Civilization of the highest type would be established and perpetuated.

There would be no profanity to shock sensitive ears.

Necessary rest for the body would be taken, with time for mental improvement. Cleanliness of person would be the rule. Diseases would be largely banished through observance of laws of health. In general, disfigurements of the body would be the result of accidents only. In a few generations there would be none of those children who bear through life the marks of ancestral shame.

Adultery would be unheard of. All children would be loved, and all parents honored.

No deceits of any kind would be practiced. No short weights and measures would be used.

No persecution of any one, for any cause, would be tolerated,

nor would reviling or mocking of the weak and unfortunate be heard. The aged everywhere would be respected, and aided in case of need. No cruelty to beasts would be allowed.

No superstitions would be fostered, and so no appeals would be made to witches, sorcerers, and their kind.

All men at all times would do only that which is right and good.

Fear would take flight; hope would possess every soul: and love would inspire every heart.

These are only some of the benefits and blessings that would follow from the universal practice of "Mormon" teachings. When one thinks, as far as he is able, of all the benefits and blessings, the joy and happiness, the peace and safety that would come to humanity from their practice, how can he conclude otherwise than by deciding that if they really be not divine in their origin, they are worthy of a celestial inspiration, coupled with the authority of our God? It is very sure that when our critics and opponents and enemies get to heaven, as we certainly hope every one of them will some time, they will have to practice every one of these same principles and do it all the time. There is not one of them that cannot be practiced in harmony with a righteous life and a state of blessedness and rest from evil and sin.

Now, why are not books of such proven value to hundreds of thousands of God-fearing and earnest Christian workers sought after and their teachings applied in the lives of our opponents and defamers? The answer is in the sight of every man and woman capable of forming an unprejudiced judgment in the matter, and is, that their principles and practices, in part, at least, are antagonistic to those which have caused such great good to come into the lives of the "Mormon" people, who find that the more faithfully they obey the teachings of the standard works of this Church, the greater is their joy, happiness, and peace of mind. Where such universally pure, moral, and religious principles are practiced, opposition to them must come from an evil source. They are antagonistic to the natural desires of sinful men. They demand the sacrifice of all selfish propensities. They oppose the ambitions of the wicked to aggrandize themselves at the expense of their fellows—to accumulate luxurious wealth by taking advantage of the circumstances of the poor and defenceless. They forbid the indulgence of all injurious appetites. They denounce every impure and degrading act. They are the foes of every evil, selfish, unkind, unclean, malignant, hateful, bitter, criminal thought, and my testimony to you, my reader, is that God Almighty has set His hand to have the principles of "Mormonism" prevail in this world for a thousand years—His hallowed Sabbath day of peace and rest—whose dawning light is already heralding the near approach of a glorious period of love and happiness among all mankind, where hatreds and wars and lyings shall be banished from this sin-cursed world.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, MAY 24, 1923.

EDITORIAL:

THE ORDINANCE OF BAPTISM.

BAPTISM is one of the "First Principles and Ordinances of the Gospel." As an established rite of the Church, it is classified clearly as an *ordinance*. Though in strict analysis it may not be considered a principle in the sense that Faith, and Repentance, and Love, etc., are principles; yet it becomes such, inasmuch as it is law established by divine power. It is merely as an ordinance, however, that it is generally considered.

Even in this more obvious, and, we may say, superficial aspect, baptism always connotes fundamental principles of spiritual growth. Three of these are Sincerity, Simplicity, and Purity:—sincerity, "the mother of a noble family of virtues"; simplicity and purity, "the two wings with which man soars above the earth and all temporary nature."

The Virtue Test.

These three virtues everyone should possess who desires to have administered unto him this sacred rite. Sincerely should he go before his Maker, and with contrite and penitent heart, acknowledge his weaknesses and errors, and manifest a desire to live a new life. He should have no selfish ends to serve. He should sincerely "desire to come into the fold of God," to be numbered with His people, and "to bear others' burdens that they may be light." Only in this manner can the eternal principle of true repentance be made manifest.

Purity lies in the affection. It "unites with and enjoys God." It's the pure in heart that shall *see* God. No impure heart, though baptized a hundred times, can approach Him.

Simplicity is manifest in the intent. Prompting the soul to obedience, it drives from it all desire for ostentation, publicity, personal honor, or earthly emoluments. In the worthy intent is manifest only the simple desire to comply with one of God's commandments.

Simplicity of the Ordinance.

Nor is it in the *intent* alone that the virtue of simplicity is associated, but in the administration of the ordinance as well. Of this every account of baptism in sacred history bears evidence.

Take, for example, the baptism of Jesus in the Jordan; the baptism of Queen Candace's servant, by Philip; of the jailor, by Paul and Silas; of Cornelius and his household by Peter; of Helam and others by Alma, etc. All these instances seem to have been characterized by simplicity and sacredness. There is no evidence of set periods of preparation, of pompous ceremony, and of irrelevant rites. Faith in the Lord Jesus Christ, repentance from sin, as shown in sincerity and purity of life, and a desire to become affiliated with God's people, were the only preparatory requirements.

A Word of Caution.

It is well for the elders of the Church to hold to the simplicity of this Gospel ordinance. Avoid associating with it any ceremonies that will in the least degree rob it of this virtue. Already there are some who think a prayer, "dedicating the water," is an essential part of the ceremony; others, who think a preparatory service must be held; and still others who insist upon leading each applicant into the water, and then "leading" him out again, evidently a useless waste of time and energy, particularly when no small number of applicants are present.

All such details are non-essentials, neither adding to nor taking from the efficacy of the ordinance. There is danger lurking, however, in the possibility of these excrescential ceremonies becoming so firmly attached to the principle itself that in time they may not be separated from it. Proper instruction to the applicant should always precede baptism, and the importance of the obligations he is about to assume impressed upon him; and of course prayer is appropriate and fitting on all sacred occasions.

Purpose and Sublimity.

Jesus was baptized of John "in order to fulfill all righteousness"; "but the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."

To Nicodemus Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

To the members of the Church in general, Peter wrote, "For you all are the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. The like figure whereunto even baptism doth also now save us, by the resurrection of Jesus Christ."

In these three instances we have set forth clearly the three-fold purpose of the ordinance of baptism, viz.:

(1) A rite established by God Himself, and associated with the eternal principle of righteousness, compliance with the law, therefore, being essential to man's salvation.

(2) An initiatory ordinance—the gateway leading to membership into the fold of Christ.

(3) A beautiful and sublime symbol typifying the burial of the old man with all his weaknesses and impurities, and the coming forth into a newness of life.

The ordinance of Baptism is a law of God, obedience to which, in sincerity, in purity, in simplicity, brings inevitably the promised blessing of the Comforter, a divine Guide, whom they can never know who "change the ordinance and transgress the law." Though men may scoff at it, ridicule it, and doubt its efficacy, baptism remains ever, even in its simplicity, not only one of the most beautiful symbols known, but also one of the most effective laws operating for the salvation of man. In baptism, then, as in all other things, all men should follow Him who said:

"I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

D. O. M.

MINUTES OF THE NEWCASTLE CONFERENCE.

THE Newcastle annual conference was held in the Westfield Hall, Alexander Road, Gateshead-on-Tyne, Sunday, the 13th inst. President David O. McKay, Sister Emma Ray McKay, and Elder David L. McKay from Liverpool were in attendance; as were President Ezra T. Benson and all the traveling elders of the Newcastle conference.

At 10 o'clock the morning session commenced by the congregation's singing "Love at Home," which was followed by the invocation by Brother Roger Howey. After the song, "O My Father," the sacrament was administered by Elders William E. White and John M. Jones. The concert recitation was led by little twelve-year-old Margaret Mills. President Benson welcomed all to the conference, and announced that the morning session would be devoted to a Mother's Day program. A touching program, given by the children of the Sunday-schools of the conference, was rendered as follows:

"Keeping Mother's Day," was recited by May Dinsdale; a vocal solo, "Mother Is Praying for You," was sung by George Wappett, followed by a recitation, "Mother's Day," well given by Frederick Wright. A duet, "One Word, Mother," was softly sung by Lillian and Myrtle Foster, and "That Wonderful Mother of Mine," was rendered by Alice Hannah. Little Hazel Derbyshire recited in a most creditable manner, "Somebody's Mother," following which the beautiful song, "Mother McCree," was sung by Martha Hawkins. "O, I Had Such a Pretty Dream, Mamma," was rendered in sweet, childish voices by little Doris Grey and Jennie Poulson, followed by a recitation, "Where's Mother," by Rose Rudd. While the organist softly played "Home, Sweet Home," flowers were distributed by the deacons to each mother.

Elder David L. McKay then told of the great love which mother

has for her children; from our babyhood to maturity she is the one friend that will never forsake us.

Dimmed with tears, all eyes were fixed upon President McKay, who very impressively explained the responsibility and influence of true motherhood. It is too often the case that we do not appreciate mother and what she has meant to us until she is taken away. The speaker showed by a beautiful story the lasting impression mother's teachings make upon the lives of her children, and the sacrifices she is willing to make that her children be reared in virtue and in honor. "The object of every man's life should be to prove that his mother was an angel." No people in all the world have such a high standard of virtue as the Latter-day Saints, he said. In closing he led the congregation in repeating the 13th Article of Faith, which clearly portrays the high standards of virtue and honor of the "Mormon" people.

After the singing, "God Is Love," the benediction was pronounced by Elder Don Clyde.

Immediately after the close of the morning session the officers and teachers, with many other members and investigators, met to receive instructions pertaining to the work in the several fields of labor, while Sister McKay met with the officers of the Relief Societies of the conference, giving much valuable counsel and encouragement.

The afternoon session commenced at 2:30 by the singing, "Do What Is Right." Prayer was offered by Brother Charles M. Ellwood. "An Angel from on High," was then sung.

President Benson presented the general, mission, and conference authorities, and they were unanimously sustained. He said that the Gospel message is for all mankind, and trusted that all assembled had come to be spiritually fed, that they might know for themselves of the importance of that message.

Elder William E. White said he is thankful to be living in this dispensation when the Gospel of Christ has been restored to the earth. He compared the name of "Christian" in former days with the name "Mormon" in latter days.

Elder Don Clyde cited very effectively the great naval battle in which Lord Nelson was in command of the British navy, showing the result of every man's doing his duty. He said we are under a greater Commander, and must all do our duty. Part of that is to keep our bodies clean, that they be fit dwelling places for the Spirit of God.

The necessity of works with our faith was pointed out by Elder Rodney D. Price, demonstrating that the blood of Jesus Christ cleanses us from all sin, according to our faithfulness in keeping His commandments. Elder John M. Jones said that the Church of Jesus Christ of Latter-day Saints is built upon the rock of revelation, as it was in other gospel dispensations, and that the strength of the Church is due to the individual testimonies of its

members. Elder James L. Wheat demonstrated that order is the result of obedience, and that in so far as we comply with the commandments of the Lord, none of which are impossible for us to keep, we shall receive the blessings promised. Elder Joseph J. Brown showed very clearly that the Gospel is that power which, if followed, will not only give us eternal salvation, but will benefit us in this life also. He explained the blessings derived from the observance of the law of tithing and the Word of Wisdom.

A violoncello solo was pleasingly rendered by Violet Dinsdale.

Sister Emma Ray McKay said, "We can bring sunshine into our own lives by bringing it into others." She quoted the Apostle James' definition of pure religion, and said it is the duty of the Relief Society sisters to visit the widowed, the fatherless, and those in need; and that the presence of each individual sister is needed in the Relief Society meetings.

President McKay occupied the remainder of the time. He related incidents that showed the effort and sacrifice of Relief Society sisters to render service to others, with the great love manifested in so doing. "Let us judge ourselves," he said, "and if we have the least hatred toward anyone we are not true Latter-day Saints." He related an incident that had happened a little time before, in the Newcastle conference, when a minister threatened to have some of his members horsewhip an elder. President McKay asked whether that was the spirit of the Gospel of Christ. The Gospel of Christ teaches us to love even our enemies, and to bring others to a knowledge of God's will. That should have been the desire of the minister if he thought the elder to be in the wrong. In closing he read from *A Heap o' Livin'*, by Edgar A. Guest, "When You Get to Know a Fellow," and appealed to all to pray that we may know and understand our fellowmen.

"The Spirit of God Like a Fire is Burning," was sung, and the benediction was pronounced by Elder Thomas V. Phillips.

The same spirit of love which had characterized the previous sessions of the conference was carried into the evening meeting, which commenced at 6:30 with the song, "Come, Come Ye Saints." Prayer was offered by Elder William E. White, followed by the singing, "Now Let Us Rejoice."

The first speaker was Elder Walter H. Allington, Jr. He bore a strong testimony to the truth of the restoration of the Gospel, and said that every act of righteousness is just one step nearer our eternal salvation.

Elder William M. Harris related in a very clear manner how the authority of man to act in the name of God was taken from the earth and spiritual darkness made to reign. All who had received this authority were eventually put to death. Then came the universal apostasy spoken of by Amos and other Old and New Testament prophets, making necessary the restoration of the Gospel to the earth in this dispensation.

Elder Thomas V. Phillips said that this was the fifth Newcastle conference he had had the privilege of attending, and that he had noticed a marked increase in attendance in each one. The Church of Jesus Christ of Latter-day Saints claims to be the only true Church of Christ upon the earth, and we are criticized for making such claims; but through prayer and the study of the Scriptures we have received this testimony, and we know whereof we speak. If we keep ourselves clean and unspotted from the sins of the world we shall never lose our testimony.

Elder David L. McKay drew a very striking and interesting comparison of the wisdom and work of the Prophet Joseph Smith with that of the early reformers. Joseph had not the advantage of a college education, and of receiving instructions from the great divines of the day, as had the early reformers, yet in the present day, churches of these reformers are modifying their old beliefs, and unconsciously adopting, in part, the teachings of the Prophet Joseph Smith, whose education was of God.

"Jesus, Lover of My Soul," was pleasingly sung in rich soprano and contralto voices by Sisters Lydia A. Taggart and Harriet Andrews.

President McKay then held the assembly spellbound for the remainder of the time. He took for his text, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." There are three ways to know God, said the speaker: (1) Through study of nature; (2) Through the history of his dealings with man as recorded in the Bible; (3) Through inspiration and revelation. He asked all to study the Bible diligently and prayerfully, promising that then they will know what His will is, and what the commandments are. They that have His commandments and keep them are the ones that love Him and will be loved of Him. In closing, President McKay appealed to the boys and girls to obey their parents and to look upon virtue as the most sacred thing in all the world, that they may be prepared for the kingdom of heaven, where only the pure and upright dwell.

President Benson, in his closing remarks, thanked all who had taken part on the program, or who had contributed to the success of the conference in any way.

"The Spirit of God Like a Fire is Burning," was sung by the congregation, and the benediction was pronounced by Brother Thomas Dinsdale, bringing to a close one of the best attended and most inspiring conferences ever held in the Newcastle district.

The attendance at the morning session was 160; at the afternoon session 185; and at the evening session 205.

WILLIAM M. HARRIS, Clerk.

"THE faith that will not stand the test of criticism anticipates its own dissolution."

FROM THE MISSION FIELD.

Baptisms.—Sunday, the 13th inst., a baptismal service was held at Durham House, Liverpool. Three candidates were baptized by Elder Ralph A. Bailey, and were confirmed by Elders Ralph A. Bailey and William E. Allen, and Branch President George Easter.

Relief Society Bazaar.—On Saturday, the 27th ult., a successful bazaar was held by the Hucknall Relief Society of the Nottingham conference. It was opened by Mrs. Plumb of the Baptist church, and was well patronized. A sum of £27 was cleared. The "Mormon" Relief Society is well known in Hucknall.

Releases and Departures.—The following missionaries, honorably released from their labors in the British mission, sailed for home Friday, the 18th ult., per s.s. *Montcalm*: Joseph Coulam (President Norwich conference), J. W. Ernest Tomlinson (President Sheffield conference), Joel A. Smith (Leeds conference), and Howard Baker (London conference).

Meetings of Traveling Elders.—Saturday, the 5th inst., the elders of the Nottingham conference met in their monthly meeting in Nottingham, with Conference President A. Walter Stevenson presiding. Optimistic reports were given. A Priesthood meeting and a general session in the evening were also held.

All the traveling elders of the Manchester conference met in their monthly Priesthood meeting Saturday, the 12th inst. President Robert Warburton presided, and every elder gave a short talk and report.

Socials.—Monday evening, the 7th inst., at the Handsworth chapel, Birmingham, a farewell social was held in honor of President and Sister Edgar W. Jeffery. The hall was filled with saints and friends, and all enjoyed the program prepared for the occasion. The saints and traveling elders of the conference presented the honored guests with tokens of appreciation for their untiring devotion.

A "hard time" party held in the Eastwood branch, Nottingham conference, Wednesday, the 9th inst., was one of the best entertainments held there for years. Among those in attendance were President A. Walter Stevenson, and Elders William M. Oswald and John E. Wahlquist.

Branch Conferences.—A district meeting of the North London, Hammersmith, Holloway and Stratford branches was held at "Deseret," Sunday, the 22nd ult. President Joseph E. Wright presided. There were present as visitors from other conferences: Elders Harold H. Bennett, J. W. Ernest Tomlinson, Joseph

Coulam, and G. Osmond Hyde, all former conference presidents, and who all spoke during the day; and Professor Franklin Madsen, who sang three solos. The meetings were well attended. At the evening meeting the disorganization of the Holloway and Stratford branches, and their amalgamation with the North London branch took place. This action came because neither branch has a hall.

Sunday, the 22nd ult., the Nottingham branch conference was held in three sessions at Nottingham. Conference President A. Walter Stevenson presided, and Superintendent Samuel Hawson and Branch President Joseph Robinson conducted. The speakers were: President A. Walter Stevenson; Elders John W. Crofts, Kye E. Jorgensen, Joseph H. Valentine, and J. Max Toolson; Sisters Lizzie Hatton, Nellie Hallet, and Edith Shepherd; and Brothers Joseph Robinson, Samuel Hawson, and Arthur Sims. The conference was much enjoyed.

Sunday, the 22nd ult., the conference of the West Hartlepool branch, Newcastle conference, was held in the branch chapel, West Hartlepool. President Ezra T. Benson presided, and Elder William E. White conducted the exercises of the two sessions. Talks were given by both. There was a commendable attendance.

Sunday, the 29th ult., the Blackburn and Accrington branches of the Liverpool conference met together at their annual conference in Blackburn. Branch President Walter Thompson conducted the two meetings, which were both well attended. There were in attendance as visitors, President Q. David Hansen, Elders Wallace R. Budge and Harold H. Bennett, Elder Henry Wallace, Patriarch in the Ensign Stake of Zion, and Sister Rose W. Bennett, member of the General Board of the Y. L. M. I. A. The Sunday-school program and reports from the auxiliary associations in the afternoon session were very commendable, showing splendid progress. The speakers at the evening meeting were Elder Bennett, his mother, Sister Rose Bennett, Elder Henry Wallace, President Thompson, Elder Budge, and President Hansen. Elder Bennett sang a solo.

A very successful conference of the Gateshead branch, Newcastle conference, was held the 29th ult., at Gateshead, in two sessions and a Priesthood meeting. President Ezra T. Benson and Elder James L. Wheat were the speakers at the meetings. The branch is improving rapidly.

Sunday, the 29th ult., the annual conference of the Northampton branch of the Birmingham conference was held in two sessions, besides a Priesthood meeting. The speakers were President and Sister Edgar W. Jeffery and Elder Francis R. Kirkham. A solo was pleasingly rendered by Sister Mae F. Wright.

Sunday, the 29th ult., a branch conference was held at Portsmouth, London conference. The children of the branch rendered the afternoon program in a creditable manner, and the speakers

in the evening were: President Joseph E. Wright, Sister Katherine G. Wright, and Elders Joseph Coulam and Horace W. Shurtleff.

On Sunday, May 6th, the Wigan branch of the Liverpool conference met in its annual conference. A Priesthood meeting was held before and an open air meeting after the two well-attended regular sessions. Conference President Q. David Hansen presided, and Branch President Richard Tinsley conducted. Others taking part in the day's proceedings were Elders Karl P. Weiler and Cyril Bird, Brothers Herbert Webster and Charles Rickard, and Sisters Herbert Marsh, Pearl Macgarry and Edna Rickard.

The successful spring conference of the Carlisle branch, Newcastle conference, convened in Carlisle the 6th inst., in two sessions. Among those present were Conference President Ezra T. Benson, and Elders Joseph J. Brown and Rodney D. Price, who all spoke. A vocal solo was rendered very feelingly by Sister Margaret Gill.

Sunday, the 13th inst., the Burnley and Nelson branches of the Liverpool conference joined in a most encouraging branch conference at Burnley. Two splendid meetings were conducted by Branch President John E. Owens. President Q. David Hansen (presiding) and Elder Russell H. Blood were the visitors.

A LIFE WORTH WHILE.

I WOULD be true, for there are those who trust me;
I would be pure; for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be friend to all—the foe, the friendless,
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love, and lift.

—HOWARD ARNOLD WALTER.

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